



Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact support@jstor.org.

HUMANITARIANISM, PAST AND PRESENT.

One of the most interesting and least understood of all social phenomena is that complex of social forces, denominated humanitarianism. The rôle which this phenomenon played in the history of this republic during the first half of last century, is extremely important. Humanitarianism is the natural fruit of a condition of social flux and unrest. It arises in a complex society when the lower classes are struggling for better conditions; and when older dominating interests are being thrust aside by new rivals. The French Revolution and the fall of Japanese feudalism present to the student of history two very striking and dramatic climaxes of humanitarian movements. In both instances to the casual observer it appears as if the ruling classes became enthused with the spirit of self-sacrifice, adulterated with a considerable element of fear. In the United States in the period from 1825 to 1850 occurred a humanitarian movement which although it lacked the blood-stirring incidents of the two just mentioned, yields to none in its practical importance in the history of mankind. Many educated leaders and literary men were found supporting the struggling workers, advocating better conditions for workers and for the poor, and presenting high and noble ideals to the public. Le Bon would attribute all such phenomena to a "contagion" of the beliefs and hopes of the working classes to the class of educated and broadminded men who are ever the leaders in humanitarian movements. Whether this generalization is true or false, these are the men who give shape and direction to the longing and aspirations of the masses.

The second quarter of the nineteenth century was the chief humanitarian era of our history, as well as an epoch of transition in our industrial life. This era may be roughly divided into two periods, 1825-1840, and the decade of the forties. The first period is characterized by agitation for educational advance, prison reform, partial abolition of imprisonment for debt, temperance reform, charity organizations, the increase of literary activity, and the communistic movement of Robert

Owen. This period was preëminently a practical one; the decade of the forties was, on the other hand, in the main idealistic. Prof. Commons terms it the "hot air" period; it is associated with Fourierism, transcendentalism, abolitionism, and the Brook Farm experiment. The first division of this epoch is a product of the War of 1812 and the crisis of 1819; the second clearly traces its inception to the severe crisis of 1837.

The domestic system of industry, with its unique relations between apprentices and journeymen and the masters, stands midway between slavery and serfdom on one side and the modern factory economy, with its lack of direct personal relations between employer and employee, on the other. During this quarter of a century the North witnessed the rapid destruction of this old form of domestic economy, with its semi-feudal relations, and the adoption of the factory system, or of a more intensive and systematic form of domestic industry, with its sharper separation of employer from workman. The new class of employers was not united with its employees by any of the old customary or intimate relations. In New England, the social and political center of gravity was shifting from commerce and the ministry to the developing manufacturing interest. These economic and social changes produced the humanitarian movement and made it a powerful factor in the history of the period.

The prominent humanitarian leaders of this period came as a rule from the old New England stock; they were the sons of ministers, farmers, or commercial men, and were usually men who had received a college training. They were men only remotely and indirectly connected with the great industrial changes which had been sweeping over the northern and eastern sections of the country. Robert Dale Owen was an important exception to this generalization. He was the leader of the movement for the communistic or boarding-school form of education, which became one of the chief planks in the platform of the Workingmen's Party of New York City when it was at the height of its power. Robert Dale Owen was the son of Robert Owen, of New Harmony and New Lanark fame;

he appears to have obtained his peculiar views upon education as a result of having been a student in Fellenberg's school, at Hofwyl, Switzerland. This school was very similar in character to the well-known George Junior Republic, of Freeville, New York.

The humanitarian leaders were still influenced by the ideals and customs as to the treatment and care of workers which had prevailed under the domestic system. Custom at this particular period stood for better treatment of the working classes; it urged the necessity and the justice of a paternalistic attitude on the part of employers toward employees. These men were repelled by the harsh and unsympathetic treatment of the urban worker. They were not subjected to the persistent pressure of economic motives which so rapidly modified the point of view of the manufacturers. And it must not be forgotten that the roots of this humanitarian movement were nourished in the soil of the eighteenth-century idealism and rationalism. The humanitarians saw vividly the then existing evils of child and woman labor, pauperism, juvenile crime, intemperance and unemployment; they were strongly impressed by the disintegrating and deteriorating influence upon the family of life in crowded cities and dreary industrial villages. They magnified and glorified the desirable features of the earlier form of domestic industry with its intimate personal relations between employers and workers; and they did not see the evils which had been inseparably joined with that older system of industrial life. The hurry and hustle of business and the keenness of the race for profits offended and shocked them; and, furthermore, no golden stream was flowing into their pockets to obscure and blur their vision as to past and present conditions.

After the close of the Napoleonic wars, Europe began to send a flood of exports to our shores. A period of depression followed, beginning about 1816 and terminating in the crisis of 1819. Unemployment and pauperism soon caused urban life to present its most seamy side. Recovery from the depression was gradual; it was not until about 1826 that business again became prosperous. By 1828 or 1830, manufacture,

not commerce, held the balance of power in New England. Pauperism and crime became serious evils in the rapidly growing cities. Juvenile crime grew until it became a serious menace, and facilities for education were extremely inefficient. In 1826, Rev. Joseph Tuckerman resigned his pastorate in Boston and became a charity worker. "He found the streets filled with idle children, large families occupying the damp and dirty cellars of Broad and Sea streets, graduating regularly thence to the hospitals and almshouses." In 1833, it was conservatively estimated that one eighth of the total population of New York City were public paupers or criminals. Out of the evils of crowded cities, unemployment, pauperism and the intensification of industry, came the humanitarian impulse which expressed itself in so many different forms.

In 1824, Robert Owen came to this country, and two years later the communistic movement led by him reached its height. The period, 1815-1832, was marked by important religious revivals. The American Temperance Society was organized in 1826; five years later it boasted of a membership of 300,000 souls. In 1817-1819, many societies were formed for the prevention of pauperism. The Prison Discipline Society of Boston was organized in 1825. This society led in the fight for betterment of prison conditions and for the abolition of imprisonment for debt. In 1828-1831, arose the political movement which culminated in formation of Workingmen's parties in various cities. This upheaval was followed during the era of rising prices, 1833-1836, by the organization of local and national trades' unions. The agitation for educational reform was begun in the early twenties by James G. Carter, of Massachusetts; and made rapid strides during the decade of the thirties.

After the memorable industrial crisis of 1837 humanitarianism was reborn. Horace Greeley, perhaps the most influential of the adherents of Fouriérism in America, was driven to acceptance of this economic doctrine or religion as a result of witnessing the suffering and distress in New York City during the winter of 1838. This severe and unprecedented depression furnished the fertile soil for a revival of the humani-

tarian movement. Albert Brisbane and Horace Greeley transplanted Fourierism to American soil in 1842. Fourierist settlements sprang up like mushrooms. No less than thirty-four settlements were established before the collapse of the movement in 1846. This panic was also followed by powerful revivals; and in 1842 began the Millerite excitement. The latter was practically contemporaneous with the Fourierist movement. The famous temperance crusade of the so-called Washingtonian society of reformed drunkards began in 1840, and grew so rapidly as to unmistakably diagnose a condition of acute national hysteria. The close of the period is marked by the bitter fight in New York State over the adoption of a free public school system for the entire State. But this revival of humanitarianism was ephemeral; all the energy of reformers was soon absorbed in the abolition and the free-land movements. The fairest flower of this period was transcendentalism. This peculiar phenomenon was a reaction against sterility of thought due to business preoccupation and to "the dead weight of the popular theology." Transcendentalism was the creation of an intellectual class of humanitarians. The diversion of business into new channels and the rise of new political and social ideals left a portion of the old leaders and their families stranded and outside the active business and social current of events. An old ruling class was "dying out in a blaze of intellectual fireworks."

Every great economic revolution in the modern world brings forth class development and class decay; it results in increasing the strength and power in hands of one class, and in decreasing the influence of other classes and interests. A class which is losing its hold upon social and economic supremacy invariably produces humanitarian leaders. Economic changes, new inventions, migration of population, always cause social and political changes; new conditions confront society, and new social problems press for solution. Suffering and social unrest are the natural fruits. Old traditions and customs are ruthlessly cast aside. The rising class is constantly and steadfastly looking into the future; the past has no lessons for it. The decaying class, on the other hand, casts its eyes back-

ward; and then cries out bitterly against the present. The working class is ever struggling discontentedly upward; but it is looking toward a more roseate future. Although animated by radically different ideals, the workers and the humanitarians often unite upon certain planks in a reform platform.

In the economic interpretation of history, hunger and the desire for wealth should not be considered as the sole motives of human activity. Control of men is really the chief human ambition. The humanitarian leaders were men who saw a new rank of men rising to control not merely wealth, but the political and social affairs of the State and nation as well. They were animated by somewhat different ideals and motives than this new social and economic class. The humanitarian leaders felt themselves to be in instinctive antagonism with this parvenu class; they struggled against that which seemed to be evil; and they voiced their discontent in no uncertain tones. It was not a case of mere appeal to the grosser elements of man's nature; it went deep into the human instinct which is a development or growth conditioned by heredity and social and physical environment.

The leaders of industry are men who are aiding in bettering industrial methods, reducing waste, and increasing the efficiency of organized industry. But profits—dollars and cents—rather than good work is their watchword and criterion of success. True, they are interested in improving the efficiency of labor, and have introduced certain beneficial industrial methods; but, with some isolated exceptions, profits is the real goal. The business man has as yet imbibed little of the professional spirit. For this fact the consuming public must bear a large share of the blame; we do not as a rule seek out the physician who charges the smallest fee, but we do crowd into the retail stores on bargain days. The aims and ambitions of the business man ought to be balanced and guarded by others. The betterment of humanity in its broader sense becomes the watchword of the humanitarian leader. He is a man on a fixed salary, or one who has a competence; he is only indirectly affected by the vicissitudes of business life. The great world current of strife and competition, of endeavor and risk, flows

around him. He is in a comparatively quiet portion of the world's maelstrom. He can look at the struggle for wealth and power in a different light than do those who are in the heat of the contest.

The opening years of the twentieth century are witnessing the development of a new and powerful humanitarian movement. The economic developments of the preceding quarter of a century furnished the germ. This movement is concerned with social settlements, charity work, educational reform, municipal betterment, civil service reform and socialism. It is, as in the earlier period, producing a new and virile type of literary productions. Hard times and the increase of crime, pauperism and unemployment, following the crisis of 1819 and 1837, were potent factors in the evolution of the early humanitarian movements. Likewise, to-day the increase of juvenile crime and of unemployment are bringing to a focus the forces making for another humanitarian movement. To-day, the problem of unemployment and of irregular employment is one of the most difficult and baffling of all the intricate social problems. Juvenile crime is rife. The "boy problem" is serious in our crowded cities and in our commonplace villages. Dense populations and specialization of labor have deprived the boy of healthful occupation and necessary play space; he is set adrift upon the treacherous sea of street life. The cities are furnishing the new seed-plot for another humanitarian movement. But the fundamental factors of the problems are found in connection with sweeping changes in industrial methods and industrial control.

Business men and the children of business men who have been pushed to the wall by the "trustification" of industry furnish the raw material out of which the new humanitarian movement is being created. The leaders are university men who have been given ideals which cause them to look above and beyond mere wealth accumulation. Efficient aid is being rendered by the better class of club women of the country. The words of the leaders reacting upon the swelling ranks of organized labor will develop a powerful and almost irresistible public sentiment which will curb the excesses of the profit

hunters, and will tend to diminish the crying and shameful evils which have thrived as a result of the centralization of labor and the minute subdivision of labor.

A new period of social unrest and uplift is upon us. The workers and the humanitarians of to-day are uniting as of old upon certain items in a new program. The early movements were weakened and diverted into other channels by the presence of vast areas of uncultivated land on the Western frontier, and by the rising slavery trouble which finally culminated in that deluge of blood called the Civil War. The question is on our lips: Do similar channels exist to-day into which the present swelling stream of social improvement may be turned? Imperialism seems to be the dark cloud which lies threateningly on the horizon. With it will come a diversion from home problems to foreign ones which unfortunately have a false attractiveness—an attractiveness always bound up in the strange and the distant. This danger is clearly discerned by the humanitarians and by the most able and farsighted of the labor leaders of to-day.

FRANK T. CARLTON.

ALBION COLLEGE, OHIO.

BACON'S MORAL TEACHING.

Among Bacon's writings no separate treatise on moral philosophy is to be found. The only place in which he devotes his special attention to moral science is in the survey of the existing state of knowledge that he gives in the "Advancement of Learning" and in the "De Augmentis," the enlarged Latin translation of the "Advancement." His treatment of the subject in those works is necessarily short, as moral science is only one of the many branches of the tree of knowledge that he there classifies and criticises. But this treatment, however short, is the deliberate expression of his deepest thoughts upon the subject, of opinions that he held unchanged through the best years of his life; for there is no material difference between the account of moral science given by Bacon in the